The Bombay Guardian.

VOL XXV.—New Series.—No. 1. SATURDAY, MARCH. 1, 1879

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—There is an interesting movement in New York in the direction of primitive Catholicism, from which we are inclined to hope more than from the Old Catholics of Europe. It originated with a Roman Catholic priest of the name of MacNamara. His avowed object in the work he has taken in hand, is "to draw the Irish Catholic people at home and abroad, away from their subjection to the hierarchy of Rome, and to lead them to look upon our Lord Jesus Christ as their one and only Saviour and Mediator, and to bring them to a knowledge and a reverence for the Holy Scripture as an embodiment and exposition of all the truths and directions necessary to secure eternal salvation." On the 1st day of this year Father MacNamara wrote a sketch of the way in which the Lord has led him, which has been published. It appears from this that while exercising the functions of a priest, he was threatened with ecclesiastical censure and could not understand what it was that gave offence. The admonitions of the bishops turned on points of rubric and discipline quite incommensurate with the strength of their opposition; but he at length became aware that the real cause of their displeasure was the dawning of Gospel liberty in his preaching and clerical ministrations. He says: "All this was necessary to teach me the hollowness of human character, even when exhibited in personages so prominent as the bishops of Rome, and to shatter in my soul the prejudices against Bible Christians and Bible religion in which I had been bred." Again he says: "The Italian hierarchy and their agents had thrust themselves in among the Irish, and were devouring the substance of our people, and my lectures, though not openly against Rome, were directly aimed against her outposts in America, in Ireland, and wherever the Irish Catholic people dwell." Is not this something like what the Italian clergy are doing in India? He says: "In 1877, I reached the penetralia of the question. Popes had, I now knew, betrayed and sold my country, and in place of the pure and simple Scripture-religion of my forefathers had thrust upon us that huge and monstrous machinery known as the Church of Rome. Clearly perceiving the necessity of renouncing the papacy it did not occur to me as essential that my countrymen should depart from the rites and usages of the R. C. church." He published his convictions; the paper produced a profound impression and awakened a great deal of wrath, insomuch that his life was threatened. He continued however to lift up his voice among the Irish and called upon them to resuscitate the Ancient Church of the Irish nation. His studies led him to a thorough conviction that the religion of the early Irish Christians was purely evangelical and had not a taint of any thing in the cumbersome creed and ceremonial of Rome. He says: "I had reached the cross roads at last. One or the other I must now select. I must embrace the Gospel and preach it to my kindred or else I must shut my eyes to God's word, and for fear of offending my countrymen I must mumble over for them the barbarous Latinity of the mass and leave their consciences as bound and blinded as before. The finger-post stood at the junction. I chose the road which led to Jesus; and, thank the Lord, I found my beloved Saviour in the way. And O! what a Saviour he has proved himself to me. Bless his name forever! He has done wonderful things for us in our humble chapel in Water St. I at once procured copies of the Holy Scriptures for my people and they join heartily in the reading of God's word. We pray extemporaneously and our people are invited to testify for the Lord Jesus. Men and women are being constantly born again, and the Holy Spirit works wonderfully among us." Surely such a movement is entitled to our sympathy; thankfulness and prayer may well be elicited in its behalf. Irish Romanism in America is a formidable problem, whose solution may be advanced by some such movement as this.

—The Wesleyans are moving grandly in the work of raising a Thanksgiving Fund in aid of their various philanthropic and evangelistic operations. The special occasion for raising this is found in the Conference held last summer at Bradford, the first in which the lay element was represented. In the Watchman of Jan. 29, we find a whole broadside covered with acknowledgements of contributions to this fund; among them one of £3000, three of £1000 &c. &c. The two London districts have contributed £50,000. And this at a time of very unusual distress and commercial depression.

—Readers will notice a communication in our columns pointing out the continued existence of great distress in the provinces bordering on the S. E. line of the G. I. P. R. The statements made correspond with other advices that reach us. We are told that in the Ahmednuggur districts, grain is selling at famine rates, and that there is every prospect of an increase of the distress during the coming months. It seems that great devastations have been committed by rats, promising crops having been almost completely destroyed by them. In some places great ravages have been made by the locusts. We shall have to abandon the flattering hope that the great famine has passed. It is very pleasant to think of it as a thing of the past, and look about for something to do with our money. It has simply been checked. A year or two of extraordinarily abundant harvests would be needed in order that the trail of the famine might be wiped out. But this we have not had. On the contrary, looking at the devastations of locusts &c., last year's harvests were any thing but abundant. Let Christians in India lay to heart these things and understand that if the powers that be do not choose to acknowledge their dependence on a higher power, there is the more reason why *they* should humble themselves beneath the mighty hand of God, and make supplication in behalf of this unhappy country.

—Has the Rev. T. V. French changed the spelling of his name since he became Bishop of Lahore? It always used to appear with one F.; but is now printed Ffrench. It was been a good deal in print the last week or two. We are sorry to learn that the Bishop has given offence to a number of native gentlemen in Kurrachee who had been invited to meet him by the Rev. Mr. Sheldon, C. M. S. The gentlemen wore English shoes and, of course, did not lay them aside on entering the room. They also had their turbans on, which seemed to them, no doubt, also a matter of course. The Bishop was displeased and expressed his displeasure, pointing out that they had failed to render the usual token of respect. Englishmen when they enter the house of another, take off their hats; Natives of the East their shoes; but those of our Native friends who have partly adopted English dress, do neither. We know Native Christians who even in entering the place set apart for the worship of God, do neither. They say, they cannot take off their shoes; and they do not think it proper to uncover their heads. We ourselves never dream of taking offence when those Natives who are pleased to visit us, retain turban and shoes, even when they wear Native shoes, because we know that no offence is meant. It seems a pity that the Bishop of Lahore should have taken any notice of the matter at the time of the visit. He has since publicly expressed his regret for it, and in becoming terms.

—Noticing a minute adopted by the S. I. Conference with regard to preachers being supported by those to whom they minister, the *Indian Christian Herald* says:

We should like to know what the brethren of the S. I. Conference take to be the rationale of Luke XXII 36, "Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one," as compared with Luke X. 4, "Carry neither purse, nor scrip, nor shoes; and salute no man by the way," or Matt. X. 9,10," Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

We say nothing at present with reference to the minute, but have no objection to saying a word or two concerning the two passages quoted. When sent out during the ministry of our Lord, the disciples had a faith that enabled them not only to work miracles, but to look to the Lord for the supply of their daily needs, and accordingly needed not to take purse or scrip or weapons

of defence. But when our Lord was about to be delivered into the hands of his enemies, he knew that it would be impossible for the disciples to exercise this faith. Their Master crucified and laid away in the tomb, their enemies triumphing, it would be impossible for them to realize that the Lord was with them to save them from robbers, or enable them to obtain the hospitality of which they would stand in need. On the morning of the first day of the week after his crucifixion, two disciples left Jerusalem to go to Emmaus, and possibly others left for Galilee. Until fully certified that Christ had risen from the dead, probably until the descent of the Holy Spirit, the disciples would not sufficiently recover from the great shock given to their faith, to be able to go forth trusting in the Saviour to save them from robbers, or to supply their temporal needs. The command to take a purse and a sword had reference to a period when the circumstances were very unfavourable to the exercise of such faith.

—A GREAT contention is going on before the High Court of Madras with regard to the right of custody of a hair of the beard of Mahomed. We remember to have seen a similar relic in Beejapoor. A faith that rests upon the integrity of forty generations of unknown persons, must be strong, and yet this faith has for its object a mere hair that even when it belonged to Mahomed himself did no body else any good. What makes the matter still more strange is that there is a Government pension of Rs. 100 per annum accruing to the custodian of this hair. In the eyes of the Natives this pension will appear an unquestionable proof of the veneration felt by Government for the Arabian prophet and his beard.

—DOES religion end in inscrutable mystery? So say some; and some even who do not in saying so mean to discredit religion. We must confess that such a statement does not accord with our own experience. What is mystery? Is a thing a mystery because we do not understand all its relations to all things? Then the food that we eat is an inscrutable mystery. But to call every thing a mystery, is to ask why the creature is not the Creator. This surely is not the ordinary meaning of the word mystery. We long since made up our mind that we would not call any doctrine mysterious for which we were unable to offer a more reasonable substitute. When, on the whole, the thing affirmed is quite as reasonable as any other alternative that I can conceive of, I consider that it is an abuse of language to call that thing a mystery. Revelation is, when genuine, what it professes to be, elucidation. The fear of the Lord is the beginning of wisdom. God is light and (to them who abide) in him is no darkness at all. We have received an unction from the Holy One and know all things. Unto you it is given to know the mysteries of the kingdom of God. Paul does indeed say that the love of Christ passes knowledge; but the meaning of that expression appears from the context to be simply this, that there are always greater discoveries of this love to be made than we may have yet made. We have found it very important to *know what we* do really *know*. There is a self-mystifying habit of mind, which teazes one with the idea that he does not really know what he does know. People suppose that certain doctrines are mysterious because they have been generally spoken of in this way; which doctrines, if tried by the test that we have proposed, would cease to be so spoken of; that is, they would be found less attended with difficulty than any alternative doctrines that might be proposed.

—AN official notification by the High Commissioner of the Cape Colony, sets forth the reason for making war upon Ketshewayo. In July last two armed bodies of Zulus, retainers of the chief Sihayo, entered Natal and took away by violence two refugee women and after re-entering Zululand murdered them, it is believed. When addressed on the subject, Ketshewayo wished the matter to be regarded as a boyish freak and offered to pay money. He refused to surrender the parties who had conducted the expedition. War was consequently declared against him. He has been animated for some time by feelings of hostility towards the English, and the annexation of the Transvaal country, bordering on his own, was very unpalatable to him.

—A MISSIONARY in the Mofussil wrote us about a month ago as follows: "A Roman Catholic formerly of this place has been converted and joined us yesterday. After seeing the exposition of St. Francis Xavier's body at Goa, he had a greater desire than ever to embrace Protestantism openly; and though opposed by his father and friends, has done so." He says, "Xavier's body is much shrivelled; much deception was practised there, and several persons were killed near the door of the church." This was probably by reason of the crowds.

—MRS WEITBRECHT, widow of a well-known missionary of the C. M. S. and the author of a number of valued contributions to missionary literature, has been in Bombay this week on her way home from Calcutta. She returned to India rather more than a year ago, at the request, we believe, of the Indian Female Normal School Society, and has been visiting the various localities where their agents are found. We make the following extract from a paper of hers on the Women of India and Zenana and Educational work among them.

"This paper must not close without a reference to one or two of those consecrated women, now working on their own means, or in simple faith in God, in different parts of India.

"Some of them are closely connected with that honourable body of men, who have served in high offices under the Indian Government, and they set a glorious example to the sisters and daughters of others. India's women have a special claim on those who gained their incomes in service among them, and the wondrous blessing that has been given to Miss Tucker, Miss Anstey, Miss Reade, Miss Lowe, and others—among them several Americans—may well encourage ladies of like precious faith to tread in their steps. Some may prefer to work under the direction of organined societies, others independently: there is space and abundant opportunity for both. Oh, may the Lord so pour out his Spirit in these last days, that *maidens, daughters, widows*, may rise up in adequate numbers and say, 'I can be spared here, I am wanted there; and though the sun shine hot, and I may suffer, I will go. People may wonder at my course, but one hundred millions of my sisters must not be left to suffer, and sin, and perish for ever, while I am enjoying my cherished comforts during the one life God has given me for service. No, I will go at once, for the time is short, and the Lord is at hand.' Thus may this year see a great increase in the "company" of women that publish the glad tidings to their weary and way-worn sisters in India."

—WE have been favoured with a copy of a Report issued by the Rev. Mr. Small, of the Native church of the Free Ch. Mission in Poona, and of Mission work in that place. Mr. Small has been about a year in charge of this work. There are 94 communicants connected with this church, and nine adults were baptized last year. We notice one unusual feature: "The membership embraces Native Christians connected with the Established church of Scotland as it has been considered inexpedient to constitute two Presbyterian Native churches in one station." The church meets in a hall in the Sudder Bazar. Evangelistic work in the form of street preaching is regularly carried on; the neighbouring villages are sometimes visited; there is a Book and Tract shop in the town; an orphanage of 12 children; and two Bible women are employed; four colporteurs are also employed. On the whole the Report is cheering and we trust Mr. Small may be long spared to carry on this important work.

—WHEN our daily contemporaries write leaders, they usually take pains to ascertain what they are writing about. When they write about Mission matters, they do not apparently think it worth while to do this. Referring to a matter about which an account was given in our columns, not long since, in which a missionary imagined that he was justified in undertaking reprisals for some outrages committed upon Native catechists, a contemporary has a long editorial in which the scene of the transaction is laid in New Zealand the inhabitants of which are spoken of as still cannibals, and no one would suspect from the article that New Zealand was a part of her Majesty's dominions.

—THE following is extracted from a work by Welford, recently published, entitled "Evolution Evolved." This criticism would be absolutely fatal, only Evolution is just now a protegé of Fashion, and Fashion is blind:

"As the interval between any two species yet discovered, either fossil or living, constitutes a 'great and sudden leap,' which natural selection could not have taken without many transitorial intervening forms which have never been found, it conclusively follows that the entire theory of evolution rests upon something which does not now exist in Nature; which, judging from the geologic and paleontologic records, never has existed, and as seen by the effects of fanciers and breeders, never can be made to exist. What a boneless, foundationless thing, then, is the theory of modern evolution? What a shallow scientific hypothesis on which to build a great revolutionary doctrine, to assume that because species have a general anatomical resemblance they must have come by transmutation the one from the other, while admitting that natural selection could not possibly have taken the 'leap' necessary to form them. And, finally, how absurd to deny their creation by infinite power and wisdom, because they have just such a family resemblance as would constitute one of the strongest arguments in favor of such origin."

"FAMINE IS OVER."

So we hear and read. But what are these skeleton-like creatures I see all about town, going in flocks from door to door? What is that *string of seven*, the one leaning on the other for support as they walk? What are those creatures, a dozen or more, I see sitting

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

yonder at that man's door? What are these semi-living things I see by the road side? What are these cries that greet men from the far side of the platform as the train comes up to the station? Why do the Police find it difficult to drive away these criers who wait the arrival of every train? See them scrambling after plantain skins, &c. or bread, or anything thrown from the carriage window, as if they were starving! What means that cluster yonder watching the goods shed? Why does every loaded Bandy have such a crowd following it? What means so much scratching about in the dust for a few grains that just fell?

"Famine is over" they say, yet such scenes as the above are to be seen all along at almost every station from Dhond to Erode. At Barsee Road, Sholapore, Raichore, Goolburga, Adoni, Cuddapah and farther down are there to be seen hundreds of men, women and children almost too weak to stand, merely skin and bone. And along the line the call for charity comes just as loudly now as ever during the famine, and it may also be said that among the Railway people as much is being done privately to alleviate distress at the door as 12 months ago. Yet the burden is greater. Government says, Famine is over, and stops aid. But the people must still give, and even then see distress and death. Much has been said about the nobility of the thousands in England who sent their mites to the famine-stricken. But who shall sound the praises of those who with tripled expenses and meagre pay, in times of plenty have divided their daily portion with the poor at the door now more than two and a half years? But while the people ask no recognition of their gratitude, it is unjust to say so much about "Famine over" when starving multitudes greet us wherever we go. In every village and city in all the Central Indian country, are thousands who can get but a starving pittance, and that by constant begging Money for war, money for brandy, but none for the poor. None of these starving beings appeal to the heart more pitifully than the little children, three, four or five to eight years of age. Little boys and girls, many of them fatherless and motherless, boys and girls whom Jesus loves as much as any on earth, come and fall down before us crying for food. If we pass them they follow or sit and weep. Boys and girls driven to desperation, compelled to steal or starve, and then lashed by the unkind or often driven away by the dogs. Christian friends, how would you feel were your children thus?

For nearly one year a few friends at Goolburga have maintained at their own expense a little Poor-house, with from 10 to 25 native children. The amount of money so expended up to date is about Rs. 600. Some of the children have died in spite of care. Several have been more recently claimed by friends, several have been found houses among Christian people, and a few remain and look well. All who joined in this noble work have felt amply rewarded with the appreciative dispositions of the children. It has been a matter of constant prayer that these children might become *good children*. And now the remaining ones are every Sabbath gathered for a Sabbath school. They are taught the word of God and to pray. God is honoring this work of charity. This Poor-house so called closes soon. But one brother has determined to continue it as a matter of faith and love. It is also purposed to take up these poor little starving children wherever they may be found in such numbers as the Lord may send the means to feed and clothe. It is thought much more can be done by system in the matter, and it is the conviction of our brother that God will answer prayer in giving these little children good hearts and thus both body and soul find salvation. It would be a great blessing if old and young could be thus fed. But it does not seem possible to do more than care for the little ones. The prayers of all God's people are asked for all these poor, especially for the children.

"Famine is not over" while hundreds are starving at our door and food remains a three-fold price. Whosoever feels sympathy in this work and hath ought to aid in feeding these little ones and endeavouring to lead them to be God's children, may forward their mites to A. C. Davis, Engineer, Goolburga, or P. Geering, Loc. Foreman, Raichore.

C. B. WARD.

The Bombay Guardian.

SATURDAY, MARCH 1, 1879.

MESSIAH'S KINGDOM.

IT is generally admitted that the 72n Psalm refers to the kingdom of Christ. It is at once descriptive of its character and prophetical of its triumph. Its description corresponds very much with the description of the kingdom of God in Romans XIV. 17: "righteousness, peace and joy, in the Holy Ghost." It speaks of judgment, righteousness, peace, and of the consideration shown to the poor and needy and the oppressed, the classes that have always had so much to suffer at the hands of those who have administered the Governments of this world.

"All Kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight."

It is then through the manifestation of Christ's ability to succour the needy and raise up the down trodden that we are encouraged to hope for the transfer of power from those who rule for their own's sakes to him who alone knows how to befriend the labouring and heavy-laden. It is to be made evident to men that the principles of Christ's kingdom are the only ones that will give the nations of the earth true liberty and place all classes in their right relations one to another. But these principles are embodied in the Gospel, and should be illustriously exhibited in the church of Christ. We believe this to be the great mission of the Church of the present day, viz. to make manifest to all the blessed fact that the multitudinous evils under which men are groaning, even in what are called Christian lands (but which are very far from being such,) are all rectified by the reception of Christ. We hear every day of a frightful state of things in England and other highly-favoured countries, caused by the rivalry of labour and capital, by the habits of the working classes, and by the facilities afforded for the planting of grog-shops all along the path of the labourer; socialism, communism, nihilism, and we know not what all, are here and there lifting up their hydra heads, breathing out threatenings, and causing the hearts of fore-seeing men to fear.

Meanwhile there are not a few Christians who are exerting themselves nobly to stem the tide of evil, and make the poor and needy acquainted with the fact that Christ enthroned in the heart will rectify the things from which they are suffering, as no mere alteration of form of Government, and no class victory will How numerous are the institutions for the care of the sick and infirm and poor, for the rescue of the fallen, the gathering in and training of abandoned children &c &c. But how inconsiderable in number, compared with the great body of those who call themselves Christians, are they who are thus exerting themselves for the elevation of the masses. The corrupting influences compared with the numbers saved, are like the muddy stream of a great river compared with the water drawn from it to be purified and made meet for man's use. Put the schools of Great Britain against the drinking shops and how insignificant a force it is. For one missionary of good tidings in the streets and slums of London there are more than ten emissaries of evil. Christians have very much the impression, that all they can hope to accomplish is, by marvellous grace and the felicity of singular providences, to snatch one here and another there, while the great body of the people come more and more under the power of the God of this world. Surely all this is wrong and very dishonourable to those who inherit the mighty promises that are in Christ, yea and Amen. Let us abandon this unworthy view of the matter and understand that all power in heaven and in earth is given to our Lord and in him to us. "The people of the saints of the most high God shall take the kingdom and possess the greatness of the kingdom under the whole heaven," is the declaration made in Daniel, ch. vii, in immediate connection with the statement that "unto the Son of Man was given dominion and glory and a kingdom that all people should serve him." So our Lord says to his disciples, Fear not, little flock, it is your Fathers's good pleasure to give you the kingdom. In the second Psalm we see the kings of the earth setting themselves against the Lord and against his anointed. The Messiah is then given power over the nations of the earth. But when our Leader and Commander sends forth his servants to preach the Gospel to every creature, he expressly informs them, for their encouragement, that all power in heaven and in earth is given unto him; evidently available for them. In Rev. ii. the very promise given unto the Son himself in Psalm ii. is made over to the believer. Now we infer from all the teaching of the Bible on the subject, that it is the mission of the Church of Christ not only to save here and there one, but to undertake to reconstitute society, and give the nations the blessings of the Messianic kingdom, and to do this not by political measures, but by the Gospel preached and lived in its entirety. We are bound to demonstrate that the principles of the Gospel are sufficient for the vanquishing of the mighty social evils that are now such a curse

to mankind. God hears the cries of the poor and needy and commissions us to answer them, by showing the poor and needy what Christ is willing to be for them. It is for Christians to solve the problem of the dangerous classes. Not merely by pushing forward the benevolent enterprises in which we are engaged, but by seeking to enter ourselves into the fulness of Christ's salvation. Our charter of the future (or rather of what Christ would have the present to be) is found in the closing words of Christ's great prayer in behalf of his people, that they may be one in the Father and in himself as he was one with the Father, seeking their glory in this unity, and not in denominational superiority. In these wonderful words he points out that their true perfection is a perfection of unity; and when this is attained, the world will believe that Christ is the Sent of God, and that the principles of his kingdom are the only true principles for the regulation and government of nations.

REMINISCENCES. VIII.

We come to the period, (June, 1836,) when H. accompanied by the other members of his father's family, went to Europe. Is there nothing else that candour requires to be told, regarding the antecedent time? A great deal might be said which we cannot think would be profitable to any body. Two instances of folly may serve as specimens. At one time, there was a great deal of political excitement in the United States, and certain acts of the President appeared to some to indicate a desire on his part to make himself independent of the constitutional checks. H., then about 16, embraced this conviction and did not know what to do to relieve his bosom of the perilous stuff with which it was surcharged. He wrote an anonymous letter to the President, warning him that if he persisted in his course, there were those who deemed it their duty to save the country by shooting him (or something to that effect.) A few days after he had committed this letter to the post, what was his astonishment to see it in print, on one of the bulletins in Wall Street. The President had had it published. Before posting the letter, he had shown the superscription to a friend, and this friend now suspected him of having written the letter that the President had made public. It was a good thing for H. that this friend did not communicate his suspicious to others. All that he had proposed in writing the letter was to alarm the President. But when he saw how seriously he might have been compromised, he was cured forever of the desire to write anonymous letters. So far as he can remember, it was the first and last that he ever wrote. Some time after, a young man, a mere lad, the son of the Secretary of the Navy, a midshipman on board of a man-of-war, was hung at the yard-arm judicially, for having written some foolish memoranda breathing a spirit of mutiny towards the commander of the vessel. H. was always of opinion, that these scribblings were simply the expression of a youthful dream, and not at all of any actual purpose. He thought that his own experience furnished him light on the matter.

At a later period. H. actually carried about with him a loaded pistol. He had a feeling of intense vindictiveness towards a certain person and persuaded himself that it would be a service rendered to society, if he were put out of the way. But then it would be a very unpleasant thing and very unbecoming to be accused of homicide. If the thing could have been brought about without compromising himself or his friends in any way, very well; but how could that be? H. did not know; but thought that it was as well to be prepared if such an opportunity should be thrown in his way. How thankful should he be to the kind providence that saved him then and afterwards from putting into act the feelings of animosity that were cherished.

Those who have read Silvio Pellico's "*I miei prigioni*" may remember Pietro Maroncelli, a friend of Pellico, condemned with him to imprisonment for life, for conspiring to liberate Italy from the Austrian yoke Maroncelli was imprisoned for many years in the fortress of Spielberg, and there underwent the amputation of his leg. After suffering for a term of years, he was pardoned and liberated, married a German lady who connected herself with an Italian operatic company, and thus came to New York where we made their acquaintance. H.'s sister and himself thought the world of Maroncelli, who was an enthusiast in the cause of Italian liberty, music and literature. Sga. Maroncelli left the stage and supported herself by teaching music. Maroncelli taught languages. A little girl was born to them whom they called Sylvia, and H. was asked to act as the representative of Silvio Pellico as godfather for the child, baptized by a Roman Catholic priest. H. complied for the oddity of the thing, though his skeptical sentiments were known.

A few hours after embarking for Havre, H. wrote as follows in his journal.

"As for the first time I see the sun sinking between my country and me, and as it were a new existence opening before me and within, it is but natural, with a pleasing sadness, to review, ere I bury it deep in the cells of memory, that which is perishing from me. Ye clouds, decked with transient beams, that hang around the close of day, ye typify my vain, unmarked life. Had I but the enthusiasm, the rushing hope I owned one year ago, it would be something; but this is estranged from me and I feel like a discovered folly. It requires the strength of no pen to characterize the events of my life; they are weak, are nothing; and what but a diseased or an inebriate imagination could ever have looked at greatness through them? But O thou confidence, thou incorruptible, well-rooted determination, I have thee yet. Thou hast done something for me, shalt do more. Let me infuse a ceaseless energy into each and every nerve of this mental frame, let me concentrate all on an elected scope. I am satisfied of its worthiness, contented that it is worth all the labours and perseverance of my new life, all the breathings of my new breath; so let me never forget it, but forget and separate me from all else. Conflicting are the elements of this nature. As soon as I make the high resolve, its eternal enemies, my——susceptibilities laugh me to scorn. What am I? Where are those high-born, well-studied principles which I set up before me once and adhered to for a period? O solitude, my best of friends, when I am hindered thee, I am banished my better self. Passions and the interests of a common mind possess me and closing the portals of memory and my eyes to the future, I become the creature of the vain, unprofitable present. O solitude, thou art my better angel; thou alone art like the undiscovered *deésse* of my heart. But there, I swerve again. My ambition is inracinated to solitude inseparably, thence derives its nutriment and as the soil is neglected or nourished, so pines or flourishes the tree which is my hope. But let these regrets inspire me for the future, not continue my torture. I cannot review the past; it is not worth it, and I will benefit more by clearing the rubbish from my path and taking up my ancient route. Time, I will love thee and profit by each particle of thee."

These aspirations were not soon answered. Some years were spent abroad mostly in going from place to place, except a year or so in Paris, when he was subject to influences of a not very helpful character.

'Deliver us from evil'; such the cry
Oh Saviour, of thy way-worn myriads:
'And chiefly from the evil man who, clad
In something like the panoply of God,
Intrinsically how diverse, affirms
That whosoever will may in himself
Find his own Christ. From such an adversary
Slow to deliver, thou didst let thy flock
Muse doubtingly. Upon the path we trace
Christ rained with intermingled mercies, sore
Afflictions that for heavenly faith a path
Would fain have opened; but that hardest heart,
Laughing to scorn their whisper, down the steps
Of disappointment and confusion went
In bitterness untold, in pride that looked
Like patience, and in hope that smiled to find
Food in the wilderness.

Christians pray 'Deliver us from evil'; and often fail to consider that there is no form of evil more to be guarded against than the society of a disbeliever, especially one who endeavours to make it appear that he can do for himself all that religion professes to do for its votaries. Homunculus cannot but entertain the feeling that in all probability the other members of his father's family would have been drawn to the Lord if it had not been for their confidence in his judgment, and for the fatal influence of his example. It is true that among their friends there were few who had any thing like vital religion; still there were a few; one family in particular, and in this family one whose prayers had prevailed to bring all her own children to the Saviour, some of them into the ministry of the Gospel, and whose prayers doubtless ascended for us. There came a time when they were answered.

INTERNATIONAL BIBLE STUDY.

March 9, 1879: Luke XXIII. 33—46.

Almost every word in these thirteen verses is wonderful and significant beyond human expression. We can hardly do more than follow the outline of the story. "And when they were come to the place." Who are *they*? Roman soldiers, Jesus bearing a heavy cross assisted by a man named Simon, a Cyrenian, (African,) some Jewish elders, Pharisees, and priests, representatives of the Jewish religion, a motley crowd of the populace of Jerusalem, including those who usually attended public executions, some of the daughters of Jerusalem who could not easily give up their confidence in Jesus as a prophet, some of the disciples of Jesus, and the two malefactors along with whom Christ was to suffer. During the three and a half years of his ministry a divine power had always accompanied the Lord Jesus, so that 'treason could but peep to what it would.' Stones thrown at him had failed to harm him; hands stretched forth to seize him had

found themselves strangely baffled of their expected prey ; they who were hurrying him to a precipice to cast him down, found themselves standing on the brink without their victim. But he had spoken of another kind of power : " I have power to lay down my life and to take it again." He renounced the power that had been previously exercised for his preservation, even the power which ordinary men possess, and like one who is absolutely bereft of power, he let his enemies do to him all they listed. For he had come into the world not to display divine power but to execute the prompting of infinite love towards a rebellious world. He might have employed the least of his disciples to work his miracles, but when it came to the matter of saving man from sin and from himself, something besides power was necessary. At the very moment when he might have surrounded himself with twelve legions of glorious angels, making the entire vault of heaven to blaze with their splendour, he laid aside not only the powers that he possessed as the Son of God and Messiah, but those of an innocent man, those of the humblest citizen.

" They crucified him and the malefactors." 33. The prophets, ages previously, had discerned this great event and had spoken of its minutest details. They had seen him numbered with malefactors, like a lamb, led to the slaughter, opening not his mouth at the appalling wickedness, lifted up on the cross, a gazing-stock to multitudes, taunted, reviled and covered with obloquy. They had seen him stripped of his garments and they had seen these garments divided among the soldiers, who had cast lots for the garment that was without seam. Close upon thirty particulars of the events that took place in the last 18 hours of our Lord's life were prophecied many centuries before Christ was born. How glad this world was when it saw the Son of God nailed to the cross, exposed to every insult that the vilest might choose to offer him. This is the same world that pretends to be religious and claims to be entitled to the very best of God's bounties in this life, and in the life to come the best of God's mansions. Here we see what man's pretended goodness amounts to. The persons who gathered there were not merely the dregs of the people ; all classes were represented. When they saw the inscription This is the King of the Jews, some laughed, others were inclined to be offended, as though Pilate had intended to insult them by calling him their king. Perhaps Barabbas was there to look on the cross where he was to have hung, and to thank his stars that sombody else had been found to take his place. How little could even the disciples who were looking on a little way off, imagine that that crucified person was at that moment a king indeed, in the highest sense, and that Christ on the cross was destined to inherit all things. " I, if I be lifted up, will draw all men to me ;" and the reign of God in the heart of the sinner is accomplished by this very scene. Were Christ to appear now in the clouds of heaven, with all the angelic host, it would strike terror to the hearts of his enemies, but not a soul could be brought into true subjection to God except through the knowledge of him who gave himself for us.

" To day shalt thou be with me in paradise." 43. Here was salvation ; here was something that all the power of the world could not approach. As many as received him to them gave the power to become the sons of God. He invested this poor malefactor with all his own celestial rights, and he became joint-heir with Christ. For the blood that trickled from the brow and hands of Christ, cleanseth from all sin.

THOUGHTS ON THE GOSPEL OF JOHN.

" This commandment have I received from my Father." X. 18. My Father has authorized me to lay down my life, not absolutely, but for a season. Not only is the power which I now exercise from God, but I am invested with liberty to renounce, when the time comes, the exercise of that power and be as though I had it not, suffering the weakest of men to triumph over me. For there is something greater than power, and I have to bear my testimony against man's idolatry of power and restore to the love of God an authority which his justice and holiness have taken from it, by fulfilling their demands myself. This commandment could not have been bestowed upon any mere creature, however exalted.

" Many said. He hath a devil and is mad ; why hear ye him ?" These were not the words of common people, but of persons of influence. And there are learned people of the present day, who consider it absurd to talk of the necessity of Christ's dying in order that those who believe on him might have life, thus making the salvation of men dependent upon the death of Christ. But no one could state the necessity of such an expiatory death more clearly than he himself has done, in the words we have been considering.

" Can a devil open the eyes of the blind !" 21. Love was manifested in all Christ's works, and it is but reasonable to conclude that nothing but the exigencies of the same love would have induced him to renounce the exercise of that power.

" How long dost thou make us to doubt ?" 24. Men are fond of attributing the cause of their doubt to the word of God. And they are no less accustomed to blame the providenee of God, the course of nature, the government of the universe for their want of confidence toward God. Why does not the Ruler of the universe save me from the effects of my own mistakes or failures or transgressions ? why do so many reverses overtake me ? From this line of reasoning it is a very easy transition to accuse the word of God with want of clearness and straightforwardness. So long as men cherish the idea that omnipotence should wait upon their own vain will, it will be impossible for them to understand the Scriptures. The man whose eyes Jesus had opened, found nothing suggestive of doubt, in the words of Christ ; myriads of persons find in them the clearest expression of divine wisdom and and goodness. If a man refuses to believe in the necessity of an atonement, he will find any amount of obscurity in the Bible.

" Ye believe not because ye are not of my sheep." 26. Because they are not of the number of those who realize their need of a teacher and leader like Christ ; they trust in themselves and their own good works, their own religiousness, or in wrong views of the divine character. Blessed are the poor in spirit for theirs is the kingdom of heaven.

" My Father who gave them me is greater than all ; and no man is able to pluck them out of my Father's hand." 29. No one can take them from Christ, because Christ and the Father are one and the power of God is pledged for the preservation of those who truly believe on Christ and continue so to do. Jesus says : " My sheep hear my voice and follow me" ; they who do this (not they who at some past time may have done so) have an absolute assurance that they are safe in the hands of their divine Shepherd. He who gave his life for us will not withhold any preserving grace that may be needed. To do so world be an utter denial of himself. The danger to be guarded against is that hardness of heart which hinders from hearing the voice of the good shepherd.

CORRESPONDENCE.

" To the Editor of the Bombay Guardian."

DEAR SIR,—As I see from your valuable paper that one of Swedenborg's works is being translated into the Marathi language it would be well if your readers were acquainted with a slight sketch of his life which I have culled from Temple-Bar Magazine Jan. 1877.

To the minds of most medical mens, judging from Swedenborg's hereditary tendency, life history and death after apoplectic seizure, it would appear that Swedenborg was insane. Doubtless, after the unmistakable attack of insanity in the streets of London and the supervision which followed—his friends thought so. He having then also given up his situation as Assessor shows that he thought himself unfit for the duties, but only fit to devote his life to the writing and printing of his insane ramblings, (sent to press without revision or correction) as any other insane man in the circumstances would most likely do.

I am yours sincerely,
T. S. THOMSON, L.R.C.P. and S.E.S.

EMANUEL SWEDENBORG,—second son of Jesper Swedenborg—was born in the year 1688. We know nothing of his early studies, but we are told of his dreams and visions of the night, and of the morning voices he heard. His father also professed to be visited by angelic messengers, and to hold converse with them.

In his twenty-first year he took his degree of Ph. D ; and thereafter travelled to London, Oxford, Holland, Brussels, and Paris &c. &c., and he revisited these places after his father's death. He did not enter into general society, but was a frequent visitor at Schools of anatomy and dissecting rooms and scientific institutions.

It was whilst so engaged, preparing his great work, " The Economy of the Animal kingdom," that, in his futile search for the soul, and long wanderings in metaphysics, his mind lost its balance. While in London in 1743 or 1744 he was seized in the street with a kind of fit or frenzy, threw off his clothes, rolled himself in the mud, and scattered his money amongst the crowd that his strange conduct had drawn around him. Fortunately, he was recognised by some persons connected with the Swedish Legation, who conveyed him to his lodgings, where *for a time he was under some sort of supervision.* On returning to Sweden he gave up his appointment of assessor, but Fredrick the first continued his salary of £150, which enabled him to print and publish at his own expense, those endless insane fancies, mixed up with sacred things, his so called spiritual visions, and revelatious of his " Divine appointment to explain all things in Heaven and Earth !" Those writings amount to thirty or more quartos ; probably

no one ever did or will undertake to read them through. Their contents are similar,—repetitions endless, the predominant idea running through all being,—there is one God, and Swedenborg is his prophet. The public did not buy, though the books were to be had,—as indeed they are now—almost for nothing and critics did not notice them. He sent copies to the English and foreign bishops and other learned men—much the same as the Society does now—who thanked him for his presents and shelved them. His work on the Apocalypse is chiefly devoted to a refutation of the doctrine of salvation by faith in Jesus Christ. Swedenborg saw the Apostle Paul in the spirit world, and says he was the very worst of the apostles, arrogant, and fond of contention, and desirous of judging the twelve tribes of Israel. He was exceedingly troublesome to him on earth—his presence giving him severe toothache for days together! The most elaborate, patient and painstaking, impartial and able biographer that has yet written of Swedenborg, says concerning him, "Had he died at the time of his first attack it is not likely that his name at this juncture, would have existed out-side the Catalogue of libraries," and concerning his teaching, and that of his few followers who call themselves the new Jerusalem Church, he writes "invariable failure attends its propaganda; planting and watering are lost, as in a desert; unloved in his lifetime it would be hopless, as it would be insincere, to try to conjure up any sentimental affection for him a century after his death."

Ext.—Temple Bar, Jan. 1877.

Dear Brother,—Saturday the 22nd inst. was a day which brought with it much pleasure to many of the young people of this station. The occasion was the annual fête in connection with the Methodist Episcopal Church Sunday-school of this place. On the morning of the above mentioned day, ere the stars had gone to sleep or the birds began their morning carols, a goodly number of happy voices were heard in Mr. Gordon's compound, which became the place of rendezvous prior to starting, for *Sonagaum*, where is a beautiful garden, four miles distant from the station. Upon arriving at this battle field of mirth and pleasure, the merry party played until 9-30 A. M. when about eighty children sat down to a sumptuous breakfast provided for them by Mr. Gordon, Miss Duncan and other kind friends interested in the Sunday school work. At two P. M. all again assembled for singing and the distribution of prizes. The singing was interspersed with appropriate addresses made by Mr. Gordon, the Superintendent of the School, Mr. Simms, Superintendent of the Kamptee Methodist Sunday school, Mr. Thomas, and the Pastor, after which the children partook of an excellent dinner. When dinner was over the children started for their several homes, all apparently happy and contented. There were in all abou one hundred and twenty present. Altogether the day was one that will long be remembered by those who participated in its enjoyments and one, we trust, under the blessing of heaven, which shall be productive of much good.

Yours in Christ,
Observer.

Nagpur, Feb. 1879.

NOTICES.

M. E. school, Egutpoora. Received: R. Webb, Rs. 10; T. Catley, Rs. 10; A. Lynn, Rs. 42; Miss E. Catley, Rs. 5.

Free Ch. of Scotland, Esplanade Cross Road. The hour of morning service will be changed from 11 A. M. till 7-30 A. M. on and after March 1st.

Prof. Mahadev, M. Kunte, B.A., will lecture at the Prarthana Somaj on Wednesday, the 5th inst. Subject, Indian Philosophy in relation to Indian history.

. Baptist Chapel, Bellasis Road. Anniversary services will be held next Lord's Day, the pastor Rev. Albert Young will preach in the morning at 11 and in the evening at 6 Rev. D. McKichan.

Epitome of News.

Saturday, February 22.

—Notice of an agricultural meeting and Cattle Fair at Songad, Kathiawar; *Bombay Gazette*: Anong grains it was noticeable that a Christian colony near Gogo had introduced several kinds into Kathiawar, which had hitherto been unknown, except in the shops, and had introduced them most successfully. It was commonly believed that these sorts were not adapted to Kathiawar soil. Some of the ploughing was very good, but still the great defect of the native plough and system of ploughing were evident in almost every allotment. In one lot only were there marks of a decided improvement. This was ploughed with a light English plough adapted to India, and brought from the Christian colony already referred to. In this lot the furrows were deep and wide, and the soil thoroughly broken, turned completely over, and left exposed to the atmosphere. This plough was the admiration of all, and the desirability of generally adopting it was freely expressed by the crowds that gathered around and watched it at work. The same kind of plough has been in use for several years in another Christian colony near Ahmedabad where more than twenty are now employed, and where its superiority over the native instrument has been clearly established. A specimen of the English harrow from the Gogo colony also was exhibited and highly commended.

—*Advance*: Even hunger may bring spiritual fruits. Recent letters from the North China Mission give account of an unusual movement among the people where our missionaries have bestowed much labor in the famine work. Rev. A. H. Smith writes that he is about to baptize one hundred or more persons in one of the country districts of the mission. In another village more than three hundred are calling earnestly for the missionaries to lead them into the Christian faith."

—The young Mortara, whose abduction from his Jewish parents at Rome made such sensation in 1860, has been preaching in the Catholic Church of Vienna. He is described by an unfriendly paper as "a young man of rather foreign features, with a marked Italian accent, incorrect and embarrassed in style, very wandering, and scarcely intelligible."

—*Times of India*: "A very influential public meeting was held yesterday afternoon at the Chamber of Commerce to protest against the line between Ahmedabad and Ajmere, and more particularly that portion of it between Ahmedabad and Pahlunpore, being made on the metre gauge. A memorial to the Secretary of State on the subject was adopted unanimously. The speakers represented every section of the Bombay community, and they condemned the blunder of the narrow gauge north from Ahmedabad in the strongest terms.

—Same: "Mr. Wedderburn's efforts to bring about a reconciliation between the sowkars and the ryots in the Ahmednuggur district have been so far successful. The opportunity was taken of the presence of the Famine Commission to bring together the representatives of the sowkar and ryot classes to agree to an arrangement satisfactory to both parties. The sowkars agreed to forego half the amount of their claims against the ryots provided the latter paid the other half; the ryots gladly acquiesced in this condition."

Unless the ryots give up some of their foolish ideas about marriage *tumashas*, it will not be long before they are again taken in the toils of the *sawakar*.

—The Maharajah of Cashmere has expressed his willingness to permit European visitors, to the number of about one hundred, to enter the valley during the coming season.

How condescending!

—The following telegram is published in the *Madras Mail*:—Mysore 21*st Feb.*—Blondin performed yesterday before the Maharajah, the Chief Commissioner, and a large assemblage. After executing his feats in the brilliant manner, he undertook walking blindfold. He got on well, but, losing his balance, fell thirty feet. He was picked up unconscious. Dr. McGann conveyed him to the hospital, where he recovered consciousness. His head and face are cut, and his hip much contused. He ascribes the accident to the slackness of the rope.

Monday, February 24.

—*Times of India*; Chummun Chowki, 22: By the energy of Mr. Pitman, the telegraph line was carried here yesterday, bringing the Government within twelve hours of General Stewart. The wire will be continued to Kandahar as soon as possible.

—Calcutta, Feb. 23: A column 900 strong and two mountain guns, under General J. Jenkins, started from Jellalabad on the morning of the 22nd for Charbagh, Lughman Valley, to give confidence to the people. The force will probably return on Monday. On the 21st a large meeting of moollahs assembled before Sirdar Wali Mahomed Khan at Jellalabad, and gave a unanimous opinion that as the Ameer has gone to seek Russian help, a religious demonstration in his favour is not lawful. The recent fanatical acts were condemned, and the tolerance of the English in religious matters was admitted. A reconnaissance towards Lughman takes place to-morrow.

—Calcutta is having an Eight day's mission, one of the clergymen taking part in it being the Rev. L. Rivington, of Bombay. The Bishop of Calcutta presided at the preliminary meeting.

—We (*Madras Times*) were a good deal puzzled at an item in our special telegram from Colombo the other day, which ran:—"Commander of Native Contingents killed cousin Postmaster Kandy?" The message should have run, "Colonel Durnford, who commanded the Native Contingents in Natal, was cousin of Mr. Durnford, Postmaster, Kandy."

—Portugal, as well as England, has had a terrible disaster in Africa; we on the east-coast, they on the west. The following despatch, from St. Vincent, Cape Verd, 20th Jan., gives the earlist information on the matter:—Serious disaster at Bolor. Some dead. The military force engaged without my authority, as they were not strong enough. I proceed against the Governor of Guinea. I have named the Chief Secretary Provisory Governor. Signed. —Governor-General. Another despatch speaks of 300 victims, of whom 50 are soldiers and 2 officers. The Governor of Guinea had sent troops to chastise the natives who, two months previous, had risen against the Portuguese authorities, but they were completely defeated by the rebels. The Governor of Cape Verd had despatched the gun-boat Rio-Lima, and the corvette Duque de Terceira had been sent from Lisbon with 222 men. The colony was in a state of siege.

—A special telegram to the *Englishman* dated Mandalay, the 20th instant, says that "the Thoue Merkara princes with all their relations, including Nyoungyans, 86 of both sexes, have been executed. The details are horrible. Trustworthy reports blame the King alone, acting under the guidance of his new ministers. The Government of India should take prompt measures, as Thebo is

ruled by madmen. The Indian Government's veto, unless sharp, will be useless. Interference will be welcomed by the old ministers, and the populace are desirous of British intervention."

—Calcutta, 24: The Resident having protested to the Burmese Government, it is hoped that the murders have ceased for the present, and that several of the Royal family have been saved. Some of them have been released from irons, but are under surveillance. The remonstrances m de by the Resident are publicly known. The guard sent up from Rangoon landed on the 22nd, and marched up under arms, the Ministers giving every facility cordially. Much alarm still prevails for the safety of the inhabitants.

—A man named Narayan Rao, who made a profession of Christianity some years ago, has been convicted before Dr. Fraser, Railway Magistrate, Poona, of having forged some title-deeds which he palmed off as genuine upon two appellants from Akola. He has been sent to Akola under a police escort.

—*Bombay Gazette*; Kurrachee, 24: "Lalun Alleena, a Khoja merchant, was shot on the public road this morning. The murderer is a Khoja lad, who was armed with a pistol and dagger. Lalun expired in hospital. He was nearly murdered two years ago, when some Khojas were transported and imprisoned for the crime. The murderer and some instigators have been arrested. Suspicion rests on some influential person as the instigator."

—Sir Richard Temple returned to Bombay yesterday.

Tuesday, February 25.

—A Madras papers says: There was a large gathering of the "faithful" at the High Court on Thursday and yesterday, eagerly watching the progress of a case now in hearing before the Hon'ble Mr. Justice Innes. The question in dispute is, who is entitled to the custody of a certain holy relic called "Assura Shereef," otherwise a small case containing a hair of the Prophet Mahomed beard. The question probably is not the less keenly contested that there is a Government pension of some ₹ 100 per annum attached to the fortunate guardian of this sacred heirloom. There were no less than six claimants, male and female, for this sanctified and profitable trusteeship, represented by a corresponding number of gentlemen of the long robe. The first claimant, one of the fair sex, appeared through Mr. J. P. Johnstone, with Mr. Wedderburn, instructed by Messrs. Barclay and Morgan; the second, who claims under a will, was represented by Mr. Lascelles and Mr. Biligiri Iyengar; and the third and fourth by the Advocate General with Mr. Ross Johnson, instructed by Mr. Subramaniem Sastri. The fifth claimant abandoned his rights, having taken to a strictly devotional life, and the sixth defendant, through her vakil, Mr. Nullathumby Moodelliar, at the last moment declined further to prosecute her claim, thus reducing the number of disputants to four. The case, which is expected to occupy many days, was adjourned until the next sitting, on the Original Side, of the learned judge.

—*Lucknow Witness*: Theatre managers and patrons in America have been roused to great wrath of late by the plain words of Mr. Edwin Booth who is the most distinguished modern representative, at least on that side the water, of the dramatic profession, a man of high character who has done his very best, but without much avail, to reform the stage. In a short letter to the *Christian Union* he says, "I never permit my wife or daughter to witness a play without previously ascertaining its character. While the theatre is permitted to be a mere shop for gain, open to every huckster of immoral gimcracks, there is no other way to discriminate between the pure and base than through the experience of others." This testimony to the low character of the average drama as at present produced strikes home, because no one can pretend that Mr. Booth is not thoroughly acquainted with the subject. That habitual attendance at theatres is distinctly demoralizing in many respects hardly needs proof at this era of the world, and it becomes a primary duty of good people everywhere to set their faces steadfastly against it.

Wednesday, February 26.

—*Times of India*: "It is in contemplation to establish a fund for the various warrant and non-commissioned officers of the unattached list who are employed in the Ordnance Commissariat, Barrack, and other departments, including the very numerous and hardworking members of the Subordinate Medical Department."

—The Rev. C. J. Daenble, C. M. S. of Lucknow, has just left India for England. He has been 22 years in the country.

—*Weekly Review*: It has seldom been our misfortune to read anything more lame and unreasonable than the official apology Mr. Pollen has offered for his refusal to grant permission to the persecuted Surat editor Mr. Kikabhai to proceed against the perjured wretches by whom he has been ruined as a public writer and a citizen. Mr. Pollen's excuse is inconceivably weak; and we can well imagine what amount of presure must have been brought to bear upon such an otherwise excellent official, causing him to make this exhibition of his weakness just when he was leaving Surat with *eclat*. This is the puerile excuse given for refusing Mr. Kikabhai's application:—"Now that a considerable length of time has intervened and the public mind has settled down, it seems to me that there are good gronnds for declining to accede to this tardy application."

—*Times of India*; Rawul Pindee: "A soldier of Her Majesty's 81st struck a native the other day a blow with his fist, which resulted in the almost instantaneous death of the latter. The *post-mortem* examination showed that death had resulted from ruptnre of the spleen, which organ was found much diseased. The soldier has been put back for a court-martial, but he will, most probably, be eventually handed over to the civil power for trial."

—Same Kurrachee, 25: Lallun Allano, a Khoja merchant, was shot yesterday through the right breast by a young Khoja named Mooljee Cutchra, who says he is Aga Khan's disciple, and arrived from Kellar lately. In his confession he states he shot Lallun on the impulse of the moment, and that no one instigated him. Lallun died in the hospital within an hour.

—There has been a bold case of dacoity, with murder of two men, close to Poona.

—*Overland Mail*: Peace, the burglar and murderer, was tried at Leeds, on Feb. 4, on the charge of killing Mr. Dyson, and was condemned to death.

Amongst the deaths recorded this week are:—Visconnt Maidstone; Lady Anna E. M. Gore Langton; Lady M. Barber; Lady Hall; Lady J. Hay; General E. Pole, col. 12th Lancers; General Sir T. S. Pratt, K.C.B., col, 37th Regt.; General H. Jervis (late 72nd Regt.) col. 94th Regt.; Major B. Coney, late 17th Lancers; Mr. C. J. White, late surg.-major 1st Dragoon Guards; Mr. J. H. B. Colvin, B.C.S.; and the Hon. Henrietta M. Crewe.

An engagement has been fought between the Zulus and the British. Two of the British force were killed and fourteen wounded.

The Pope is said by a Toulouse paper to have condemned the worship rendered to Notre Dame de la Salette. He has seen the young lady who had asserted that the Virgin Mary appeared to her, and has ascertained that the story was an imposture. A decree ordering the destruction of all the images and engravings of the supposed saint has been forwarded to the Bishop of Grenoble.

—*Christian*: A meeting was held on Thursday evening last, at the Talbot Tabernacle, Notting-hill, in connection with the departure of a young missionary, Miss Groom, who, accompained by Miss Rutherford, goes out to join Miss Reade. The meeting was presided over by the pastor, Mr. Frank White, who, in his opening address, alluded to a similar meeting held in October last in the same place, when a farewell was taken of two ladies—Misses Boyd,—who had since since sailed for China, in connexion with the China Inland Mission. He now was able to announce that they had reached Shanghai in safety, and asked for praise for this mercy. Mr. White read a letter from Mr. Reade, of Blackgang, containing many interesting particulars of the mission which his daughter is carrying on among the women of India. He expressed his conviction that Miss Groom would prove a helpful associate and able co-worker to his beloved child.

Prayer was offered by Major Webster, followed by an address from Mr. R. Morgan. He began by expressing his earnest desire that every church at home should have its representative in the foreign mission field. He bore full testimony to the blessing which had already rested on the Punrooty Mission, and, alluding to a similar work carried on by Miss Anstey in Madras, remarked upon the special honour God had put in these last days on the labours of women in the mission-field.

Thursday, February 27.

—Alligator leather in coming into vogae,

—*Advance*: "In Turkey our missionary Zion seems to be beginning to put on its beautiful garments. The church at Cesarea, with its nearly three hundred members, hos just completed, by aid from Great Britain, a place of worship, which is described as "a stately stone structure of the Romaic style, the central dome being about fifty-five feet high." At the dedication two thousand people were within the building, crowding all the standing room, and packing the house closely up to the pulpit steps."

—*Bombay Gazette*; Candahar, 23: Arrangements for quartering the force are rapidly proceeding. The garrison will consist of five batteries, two European Regiments, 60th and 59th, and four Native Regiments of Cavalry. Although quiet prevails, it is evident that the inhabitants of the country do not like our presence, and that they hope for the re-establishment of native rule; at the same time they are quite disposed to be friendly and fully appreciate our system of strict justice and equity, and the payment for supplies.

We shall always be liable to attacks by fanatics until examples be made of *mullahs* who instigate them. The latter are our most active enemies.

—Same: "The Chief Presidency Magistrate yesterday dismissed the charges of criminal misappropriation, criminal breach of trust, and cheating preferred against Kessowing Naik and other directors of the New Fleming Spinning and Weaving Company. A week's time was allowed to the counsel for the prosecution to consider whether or not he should proceed on the other informations filed in reference to three other mill companies."

—The prisoners, about fifteen in number, belonging to the 29th Regiment P. N. I., who were sentenced to various long terms of imprisonment for treachery at the Peiwar Kotal on the 2nd December last, passed through Lahore on Friday on their way to the Andaman Islands.

A European named Salt, late an assistant station master on the Rajputana State Railway, has just been committed by the District Jndge of Agra for trial at the ensuing Seesions of the Allahabad High Court on a charge of attempting to murder his wife, also a European.

Dr. Valentine, until lately a medical Missionary working in Rajputana in connection with the United Presbyterian Mission, has resigned his connection with that society, and

taken permanent service under the Jeypore Raj. Dr. Valentine has been confirmed in the appointment which he has held for some time, that of private physician to the Maharaja of Jeypore.

—Referring to the sentences upon the Glasgow Bank directors, the *Times of India* says: "It was in February, 1858, that the Royal British Bank directors were the subject of similar consideration after a similar trial. The three chief criminals in the English case got off with twelve months' imprisonment: another was given nine months, another six months, and another three months, while the last of the seven escaped with a fine of one shilling; and what is more, all these gentlemen, except two, were given their freedom in less than five months after conviction. From these trials, we may gather that to "fabricate, falsify, publish and utter with full guilty knowledge" the balance-sheets of a Bank having thousands of depositors and £12,000,000 of liabilities, is not an offence more serious than pilfering a watch or handkerchief."

—The South American mail brings news that the former President of Paraguay, Rivarola, who had recently been amnestied, was murdered on the night of the 31st of December by five unknown assassins.

—The *Soobodh Patrika* gives an account of a meeting held by the Theosophists: "Colonel Olcott delivered an address explaining the aims and objects of the Theosophical Society, the gist of which was that Europeans are giving exclusive attention to the cultivation of the physical sciences and the result is materialism which seeks to reduce man to the level of the brute; that there are higher subjects and subtler forces in the universe which it is necessary to investigate; and that a knowledge of these is to be found amongst oriental nations and in their sacred books. The Theosophists therefore without regarding any book as revealed, wish to study them, and especially, the Vedas of the Hindus under the direction of Pandit Dayanand Saraswati of the Arya Samaj and to acquire a knowledge of the occult sciences to complete their acquisition of the truth. Madame Blavatsky is said to be proficient in the performance of most wonderful feats which ordinarily pass off for magic; but the theosophists value them only as effects which the knowledge they seek will serve to explain. We do not know their religious views but it is certain they repudiate Christianity rather warmly."

Friday, February 28.

—The *Times of India* asserts that letters addressed to the Editor are often opened in transit and read by officers of Government. If this be really so, we are under not a mild despotism but a mean one. It is as gross a breach of trust as those that are dealt with in our courts of law.

—*Times of India*; Allahabad, 27: Your contemporary here publishes a telegram, dated Kandahar, Feb. 23rd, and Chummun, Feb. 25th, in which it is stated that the 15th Hussars were to start for Pisheen on the 24th, gaining British territory by Thal-Chotiali. It is believed that General Biddulph leaves Girishk, but his movements are uncertain. The Arghesan Column has arrived after successfully exploring the valley. They found it populous and fertile, The Arghandab Column were eighteen miles off. Three armed followers were killed yesterday with their own swords by unarmed Pathans. One man hiding was arrested by post sowars. Major Maclean has gone to investigate the affair.

—Rangoon, 27: Mandalay letters, which arrived here last night, report that the number of executions is greatly exaggerated. The total number of persons executed is about 32. Everything remains quiet in the city.

—The Str. *Sumatra* with English Mails left Aden for Bombay, Wednesday, 10 p. m.

—Mr. R. W. S. Pinhey, barrister-at-law, son of Mr. Justice Pinhey, has been appointed to act as Fourth Judge of the Bombay Court of Small Causes while Rao Bahadur Ganpatrao Bhaskar acts as Third Judge of that Court, until further orders.

—The Bombay Art Exhibition was yesterday formally opened by Sir Richard Temple, with speeches and refreshments. The *Times of India* says: Of course, the attention was mainly centered on the north and south rooms, which contain the oil and water coloured paintings. There are about two hundred and fifty of the former and two hundred of the latter, not including the oleographs, photographs, and engravings. The pictures are the work partly of amateurs residing in Bombay, partly of the students, and partly of modern and ancient painters, which were locally obtained. In the words of His Excellency, "a rich and ample treat" was provided for the visitors, of which, no doubt, they fully availed themselves.

—Deaths last week, 508.

—*Bombay Gazette* Travellers who have occasion to use the Nizam's State Railway will be glad to learn that the inconvenient and long delay to which they have been subjected at Wadi junction, whether travelling in the direction of Poona or Madras, will come to an end to-day, and that the trains on that line will be so timed from to-morrow as to run in connection with the Bombay and Madras Mail trains on the G. I. P. Railway. The convenience of the travelling public has also been greatly enhanced on the former line by the putting on a second passenger train daily; from to-morrow there will be two up and two down passenger trains.

Selections.

FRONTIER NEWS—JELALABAD.

(From our own frontier correspondent.)

Peshawur,
31*st January* 1879.

In a former letter I said that the Afghan cheated and robbed *on principle*. To one who is not acquainted with the ins and outs of his life in the hills around the "city of splendour," such a statement would sound most outrageous. It would be regarded either as utterly false, or as a monstrous exaggeration. But a short intercourse with the Natives of the "splendid" valley is, I am sure, enough to change the surprise, with which you may read my view of Afghan character, into a conviction, however false it may be, that the Afghan is born with an instinctive principle, which constrains him to cheat, rob, and murder.

And yet I know of no other race, who more abound in the externals of religion than those I am here speaking of! In fasting and praying, they have hardly an equal any where; men, women, and even many children regard themselves as under a solemn obligation, which nothing could rid them of, to fast one month in twelve, and to say their prayers five times daily. Nothing that may occur will be regarded as a sufficient reason for the omission of these sacred duties: indeed after being quite knocked up by fatigue arising from looting excursions in the Khyber at night, the Afghan robber seldom forgets to consecrate the first few minutes in the morning to prayers! Should ill-health incapacitate any from the rigours of fasting, sure as any thing, the omission will be made good in a more convenient season, which the Molla may fix, that, on the Last Day, *the full price of salvation may not be found lacking*. Sad delusion this!

While writing I have a case in view. Only a few weeks ago, I called on a Pathan Christian, who had, at the time, two friends living with him; one of them was a Mahomedan farmer. I found him sitting in a corner of the *Verandah*, quite pale and ill. On my enquiring into the reason of it, he very sorrowfully replied, "I am so unfortunate; during lent (*Ramzan*) I was, on account of fever, two days short of my duty to the Holy God. Being anxious to reap the full benefit of 30 days' fast, I have again been fasting since yesterday. But now you see I have another attack of fever. God is holy; such is His will."

Again, the Afghan is so religious that he makes the Musjid his home; morning, noon, and evening, he is there, engaged in some sort of, what he calls, religious exercises. There he either reads the Koran, or has it read out to him, or he is saying his prayer in an attitude, which even his worst critics must regard as very devout. These exercises are not wholly unmingled with friendly chats with other villagers on all subjects, sacred or secular, holy or unholy. But unhappily his devotedness to religious duties does not at all influence his life, it fails to soften down his nature, or to teach him to exercise a spirit of toleration towards those who differ from him in matters of faith. Tell him that you are not a co-religionist of his, and the worst passions of his heart are at once excited; so much so that if it be in his power, he will kill you on the spot, and go about glorying that God's earth is indebted to him for clearing its surface of a wretched *Kafr*. Under such circumstances can a man be far from the truth when he asserts that the Afghan is a murderer *on* principle?

Whatever that may be, he has a singular conscience,—a conscience, which of all consciences, is singularly tender; for after the victim is down at his feet, weltering in blood, he scrupulously refrains from touching the dead man's substance, until all that he may have had, is formally consecrated to the Moslem's God, and pronounced by no less conscientious Mollahs, legitimately to belong to that blessed individual, to whom the apostle of God (Mahomed) is indebted for the death of an enemy.

It is observed by some that the Afghan will sell himself, his body and soul, his religion and all to one who pays him best. I believe it. Putting all my letters to you together, you will have no difficulty in concluding that he is exceedingly bitter both against the Christian and the heathen. But what will you say when I tell you that a Hindu money lender, who frequently sojourns in the hills, and stays in the same village with him for months together comes out of it, without a hair of his head being injured? Nowhere has he a greater friend than the Afghan in the Khyber. In him, the *Bunia* has an ever watchful chokidar at all times able and willing to protect his life and property, regardless of the fact of his being a heathen.

I have a slight recollection of having, in a previous letter, made a passing allusion to the "Ghulzai" tribe, who occupy many of the hills between Jalalabad and Shere Ali's capital. So far as numerical strength goes, they may be regarded as a very powerful tribe; for they embrace nearly 1,00,000 families. In cold weather mornings, you see any number of them in Peshawur; of course they come "*peaceably*;" and they do not pay us professional visits as "*Ghuls*" or thieves; for they are fully convinced that our Government everywhere is a terror to all evil doers, and have, therefore, a wholesome fear of our Police. In the city, therefore, they look as if they were exceedingly good and honest, they always speak softly and that always with an innocent smile. They come here for money, but unfortunately they know not how to make it; they can do nothing except work as coolies, or make mud walls. They are stout and tall fellows, of a very fair complexion, and very hard working too. These are the people who, as I said in my last, enjoin upon their children to be thieves and robbers. Singular as that may be, theirs is not a solitary case either; for, I am told, there is another tribe, who grace the Jalalabad valley, and who, in their code of *juvenile* morality, by far excel their Ghulzai brethren. When a boy attains a

certain age, and can understand that his own interests are closely bound up in those of his parents, he is taken to the top of a low room. In the centre of the roof there is a large round hole, through which the father passes the lad into the hands of another relative, who stands below, with these commands: "your father is a thief, and a thief you shall be; your father is a robber, and a robber you shall be; your father is a murderer, and a murderer you shall be; your father's enemies are your enemies and even when your father is dead, you shall not sleep, but revenge his wrongs upon them." This solemn ceremony is constantly repeated, that the injunctions may sink deep into the tender heart of the young lad, and shall make therein a lasting impression.—(*Indian Chr. Herald.*)

"WILT THOU BE MADE WHOLE?"

BY REV. W. E. BOARDMAN.

Yes, you answer, with all my heart! Permit me to ask, are you sure? Strange, you exclaim, that you should doubt me! There is nothing on earth I desire so much as to be made whole. To buy that pearl I would sell all I have in a moment.

But tell me do you know what it means to be made whole in spirit? What it means? Why, what else can it mean than to be made whole in spirit just as that poor man at the pool of Bethesda was made whole in body? That is, healed of infirmity and made all right.

Aye, verily; but tell me what is it to be healed of infirmity in sprit, and made all right? Is it to be made whole in yourself so that you can go away strong in your own strength?

What else can it mean?

The very opposite. It means to be made strong in the Lord, not in yourself. It means being made so sensible of your own helplessness that you can't go away at all from Jesus: so conscious of your own impotence that you would sooner plunge again into the sea out of the life-boat, by which you had been rescued from drowning, than go away from your Saviour; while at the same time you would be made so certain of His presence and love and power, with you and in you, that you would rest wholly in Him to keep you to the end. The man made whole in body took up his bed and went away; and when questioned as to who made him whole, "he wist not who it was," for Jesus had passed out of his sight in the multitude; and when afterwards Jesus found him and warned him of his danger of having a worse thing come upon him if he should go again into sin, he had not the grace to put himself under the care and keeping of Him by whom he had been made whole, but went his way quite independently in his own self-confidence. Oh! how like this man it is with some who are met by the Lord in their despair, and set free from their burden of soul. They lose sight of Him and go away full of joy and gladness, not so much in the Lord as in themselves, in what has happened to them. They knew they were all wrong, and now they think they are all right.

In themselves?

Yes, in themselves. Alas! they are all wrong in this, and sure sooner or later to find it out. This is indeed the very opposite of the truth. To be made all right spiritually is to be made one with Christ, as the branch is one with the vine: it is to be brought into union with Christ as members of His body, and made as truly dependent upon Him as your own hand or foot is upon you, so that you know that without Him you can do nothing; that apart from Him you are like a hand severed from the body—dead, useless, and ready to putrefy.

There are grand differences between being made whole in body and being made whole in spirit; these two among the rest: A differcnee in what it is, and in what it does. Being made whole in body is being made whole in one's self. Being made wholly in spirit is being made whole in Christ. The one is the healing of what is wrong in one's own person, the other is the healing of what is wrong between him and his God. This is the first grand difference between the two. The second is equally great; it is this: Healing the body restores one to men and things in this world; healing in spirit brings one into union with God and the things of God.

Run the paralled through, and mark these two differences in all cases. Did our Lord open the eyes of the blind? They were made all right in their power of seeing; and what did they see? They at once began to see men and things of this world, and went their own way, unless they distinctly chose to join themselves to Christ and follow Him.

Does He now open the eyes of one spiritually blind? What does he see? He sees Jesus Himself, invisible though He be, as the one altogether glorious. He sees men and things indeed, as he did before, but altogether in a new light, and he sees God also in and through all as he did not before. He sees also his own unworthiness and helplessness as he never saw them before, and his complete dependence upon Christ for everything.

Did Jesus make the lame whole? They immediately arose, stood, walked, and went the way of their own choice independently, no longer confined to their bed, but mingling freely with men in the walks of this life.

Does our Lord now make the spiritually impotent whole? They rise instantly in the power of His strength in them, stand by faith in Him, walk with Him and follow Him whithersoever He leadeth them.

Did Jesus cleanse the leper? Immediately he went his way to the priest for his testimony, and then was restored to the society of his fellow-men, and to his place in the affairs of this world. And in one instance it appears that nine out of ten returned not to Jesus at all to give glory to God,

Does our Lord cleanse the spiritually leprous now? He gives them the testimony of their cleansing in their own souls, and instantly brings them into fellowship with God in the Spirit, and into communion also in the Spirit, with the whole family of God in heaven and on earth.

Extend this parallel to all manner of diseases bodily and spiritual, and these two differences will be seen in every case. In each and all you will see that bodily healing is healing in one's self and restoration to the things of this world; while spiritual healing is healing the breach between us and God, and bringing us into full union and communion with the Father and the Son by the Spirit in all the grand and glorious realities of the Kingdom of Heaven.

A third difference must be added to make this matter practically clear. Any one healed of bodily infirmity is set free to obey his own will, go where he pleases, and do what he pleases. But any one made whole spiritually is made free to do all and only the will of God. He is so made one with God through the uniting link of faith that he obeys his Head, Christ, and goes where He leads, and does what He bids as implicitly as the members of a healthy man's body obey him.

Wilt thou then be made whole? Wilt thou give up thine own head, thine own heart, thine own will, to the Lord Jesus Christ, and let Him mould and control and direct thee in head, heart, and will, henceforth in all things for ever?

No; thou wilt not as long as thy head is filled with ideas of thine own to be fulfilled by the Lord. That makes thee head over Christ and Him thy follower, instead of giving Him headship over thee. No, never; until thy head is given up to Christ, to let Him, by the Holy Spirit, lead thee into His thoughts and purposes for thee.

Wilt thou be made whole? No, never while in thine heart thou art cherishing things of thine own; never until thou givest thy heart as it is up into the hands of our Lord Jesus Christ, that He may fill thee with the Spirit, and turn thee from things of thine own to the things that He will show thee.

Wilt thou be made whole? No, no; never whilst thy will is set to have the Lord fulfil thy plans, and let thee choose for Him what He shall do for thee and for others, and how He shall do it. No; never until thy will is given over to our Lord Jesus Christ, to be completely brought under and into the will of God by His spirit in thee, so that thou shalt not only pray "Thy will be done on earth as it is in heaven," but seek first to know and then to do the will of God, instead of trying to get Him to do thy will.

Wilt thou be mado whole? Then let thyself go as thou art into the hands of the Lord Jesus Christ, and let Him have thee in unlimiteld freedom, to lead thee by the Spirit into au truth, and show thee how completely thol hast been putting Him who is first last, and making Him the follower, instead of giving Him headship over all things in thee and in thy life. This do, and, in His name be it said, thou shalt be made whole.—*Divine Life.*

NOT SAVED.

A small coal vessel was returning from a voyage with a cargo of coal; and, nearing the end of her journey, a stiff breeze arose, which speedily increased to a gale. The crew, of some eight or ten men, were much concerned for their safety, but the captain, more fearless and reckless than the rest, said, "We shall right her yet." The storm increased. Wave after wave broke clean over her; one carried away her jibboom, and another her bulwarks. The next sea she shipped smashed the hatches, and she was at the entire mercy of the waves. "Signal for help," said the men. "No hurry yet," said the captain; "we shall right her." Again she shipped a heavy sea; three of the men were washed overboard, and lost. "Singal for help," again urged the men. "No hurry," said the defiant captain; but another wave, and yet another, broke in terrific force over the ship, and at last the dreadnought captain signalled for help. The shore was not far off. The lifeboad put out to the resoue, and drew near the wreck; nothing was left but the shattered hull, and that was fast breaking up. On the stern of the vessel all the remaining crew have grouped, and with frantic cries and gestures appeal for our help. The boatswain of the lifeboat stands up, and, with line in hand, is ready to fling it to the ill-fated men on the wreck, when a heaving, roaring surging billow, lifting itself with all its energy, with a savage roar bursts over the wreck, carrying everything before it; not a man is left. They are sought for, but almost in vain; one only is picked up, the sole relater of the dismal tale. At the ebb-tide the body of the unfortunate and foolhardy captain was found on the rocks, "*not saved.*"

Are you, dear reader, risking your salvation as this man did by saying, "*Time enough yet!*" If ever you hope to be saved, let it be *now.*

A young man I knew said to me one evening, "I shan't be a Christian till after next club-day." He had been deeply anxious some weeks previous, had been "*almost* persuaded," but could not give up this one pleasure he loved—the club, or a kind of revel-day. I warned him that evening solemnly, and urged him at once to yield to the Lord. He remained firm. "I shan't till after next club-day." A comparatively few days after (it might have been weeks), and I heard he had been taken with fever, very rapidly sank, and died, *not saved.*" Lest such an end be yours, dear reader, close in with the offer of mercy to-day. Jesus says, "Come unto Me; . , . I will give

you rest;" "Whosoever will, let him take the water of life freely." "Come *now*, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "As I live, saith the Lord, I have no pleasure in the death of him that dieth." Oh, then, my dear reader, why not trust His promise *to-day*? You *need* salvation; then *take* it, for it is a *free gift*, through Jesus Christ our Lord. He paid the price, and that in His blood, and, on the ground of a finished, completed, and accepted work, offers the gift to you, "without money, and without price." You intend or hope to be saved some day; then, if salvation be worth having at death, it is surely worth having in life. God grant you may make the choice to-day, and not have to utter that bitter wail, "The harvest is past, the summer is ended, and I am *not saved*."—*Word and Work.*

Miscellany.

—In a letter to the *Natal Mercury* the Rev. Mr. Robertson, a missionary among the Zulus, thus describes the cruelties practised by Cetewayo, whom he styles a "bloody tyrant and oppressor:—"

(1.) In 1873 he was solemnly installed as king by the Hon. Mr. (now Sir) Theophilus Shepstone. He then consented to a treaty, by which he agreed that there should be no more killing in Zululand, unless after a full and open trial. Mr. Shepstone had not orossed the Tugela before the killing was going on just as usual, nay, worse than ever it was before.

(2.) He then reorganised and rebuilt the military kraals. This was a task of great labour, and because the work did not go on as quickly as he desired, he sent out and killed the sick throughout the land, it having been represented to him that some of the men were sick.

(3.) In 1876, he, in addition to the all but daily executions for witchcraft, killed—no one ever knew how many—young women, because they refused to marry old men for whom they cared nothing.

(4.) When Sir H. Bulwer remonstrated with him on this particular point, he treated him and the Queen he represents with supreme contempt, saying, "Sir H. Bulwer is Governor of Natal, and I am King of Zululand."

(5.) In 1877 he caused three Christians to be killed, and subjected the missionaries to so many insults—their people being assaulted and driven from the stations—that they were obliged to remove for safety to Natal.

I have said that it is impossible for any one to state exactly the number yearly killed in Zululand, and for very good reasons; it is done secretly, and there are no reporters; but I believe, and I am not alone in my belief, that not a sun rises and sets without its victim. Zuluphilists may pooh-pooh this, as they will, no doubt; but I believe it to be true.

Personally, I shall be a great loser shou'd war ensue, and I earnestly desire and pray that a peaceful, and righteous settlement of Zulu difficulties may be arrived at; but when I think of the grinding tyranny, the bloodshed in Zululand, the oppression, and the doors shut against the messengers of the Prince of Peace, I say, though I perish in the storm, let it come rather than that the present state of misrule and heathen darkness continue for a single day longer."

—Speaking of Mr. William Chapman, who died Dec. 17th, aged 86, G. F. T. in *Word and Work*, says:

"His life was one of complete consecration to the service of Christ. Abroad in the face of the malice of Italian priests and the violence of Italian mobs, he had fearlessly borne witness to the virtues of the book, the Word of God, he loved so much. At home, from the retirement of the quiet town of Stamford, where his ministry had gathered a company of believers into fellowship, he found frequent opportunity for evangelistic and pastoral travels in many directions. But wherever it was that his service of Christ led him, he was exceedingly beloved. It could not be otherwise; for in his every word, his tender and earnest greetings, his self-denying actions, the love of Christ was manifest. It overflowed in the happiness of his countenance, the pressure of his hand, the words of consolation, cheer, and affection that never failed him."

TELEGRAPCIH NEWS.

St. Petersburg, February. 20th: It is stated here that General Kaufmann (Governor-General of Turkestan) has been instructed to decline all propositions that may come from the Amir Shere Ali.

London 21th: The Army Estimates have been published. They amount to £15,625,000, showing a decrease of £2,156,250.

St. Petersburg, 21st: The latest news from the infeeted districts is, that the plague is decreasing.

London, 22nd: Advices dated from Cape Town the 4th inst., say that the British forces were on the defensive, but the Zulus were not making attacks.—Colonel Pearson's column is in an entrenched position at Ekowe.—Lord Chelmsford and his staff are going to join Colonel Pearson.—The native contingent of troops is to be disbanded.

St. Petersburg 23rd: News has been received that the Ameer Shere Ali's life is despaired in of consequence of a dangerous attack of gangrene.—The Governor-General of Charkoff has been shot by an assassin and severely wounded.

Constantinople, 23rd: The Bulgarian Legislative Assembly has opened at Tirnova.

Berlin, 23rd: Field Marshal von Roon died to-day.

London, 24th: Colonel Stanley (Secretary of State for War) has been authorized to express to Lord Chelmsford the sympathy and confidence of Her Majesty the Queen.—The Secretary of State for War in reply to a question in Parliament, said that the Maharajah of Cashmere had not been instructed to carry out military operations at Chitral in the Hindu Kush, nor to co-operate in the rectification of frontier.

26th. In consequence of the recent disturbance in Alexandria, an English and a French frigate have gone thither to watch events.—The Prince Imperial intends to proceed to Natal to witness the campaign against the Zulus.—The *Times* in a leading article to-day announces that it has reason to believe that the colonists in South Africa will adopt the system of federal governments.—The first call of the City of Glasgow Bank has yielded a total of £2,000,000. It is announced that the liability of the Bank has diminished while the assets have increased, and a full payment in expected.—H. M. Troopship Jumna has arrived.

St. Petersburg 26th: One case of plague has occured here.

London, 27th: Government has asked for an extraordinary credit of £1,500,000 on account of the Zulu war.—At the Haddington Election the Liberal candidate has been returned.

PASSENGERS SAILED.

Per P. and O. Str. *Pekin*, 24:

For Southampton.—Col, Mrs and Miss Falls, Mr and Mrs Duff, Mrs Mowat and 2 children, Mrs Moore, child, and infant, Mrs M Laidlaw, Miss North, Mrs Perreau and child Mrs Weedon, Mr, Mrs and Miss Glover, one child, and one infant, Mrs Ashley and 2 children, Capt and Mrs Wither 2 children and infant, Mrs A F Butt and 2 infants, Mrs W B Wright and child, Mrs Griffin and 2 children, The Hon'ble Mr G and Mrs Phillips, Mrs Smyth, A lady and a gentleman Mrs T Holt, 4 daughters, and Miss Dodds, Messrs Tugwell, J L D Stewart, John Tate, Joseph Merriman, W Landale, Peiham, F A Carter, Conceicao, and W A Smith.

For Brindisi.—Mrs Ouseley child and infant, Lieut-Col J J Robinson, Messrs Gregor Grant, T Grant, J P Thomas, W L Thomas, D G Landale, S Mahmoud, Alexander Thoms J S Taylor, Warwick, E Karpeler, and Wm Payne.

For Venice.—Mrs Allen and 2 children, Mrs A Howell, 2 children, and infant, Mrs D Pree and friend, Dr J H Focke, Mrs. Focke, and infant, Major and Mrs Ducat, Sir Samuel Wilson and son, Mr and Mrs Finlay, Miss Finlay and 2 children, Messrs F H Ashhurst, Ogily-Haig, Brown (junior), R R Beynon Finley junior, J A Fairfax, J G Macrae, and J De Kepster.

For Gibraltar.—Capt J H Western.

For Malta.—Col R H Price, and Mr J V Taylor.

For Suez.—The Hon Jas Gibbon and Mrs Gibbon, Mr Andrew Tennant and Mrs Tennant, Messrs J C Pottinger, A Mort, Laidley, Robert Love, J W Vandevort, Andrew Carnegie, Leibritz, and Karpeles.

Per Str. *Trentham Hall*, 19:

For Liverpool.—Mrs Hammond and infant, Mr and Mr. Maynard and infant, Mrs Cousins and infant, Lieut, ans Mrs Mott and infant, Captn Brooks, Capt and Mrs Hays, Mr D G Gordon, Mr Dunckley, Mr Elliot, Mr John Clarksond Mr George Dawson, Mr T Sweeney, and Mr Peter Waterman,

PASSENGERS ARRIVED.

Per Str. *India*, 23:

From Liverpool.—Col Laing, Mr Warneford and Mrs Warneford, Mr Morrison, Mr Craw, and Mr Reed.

Per P. and O. Str. *Nizam*, 26:

From Southampton.—Mrs A Tucker, Mrs A Stewart and infant, Major and Mrs Johnson, Miss Deykin, Miss A A Davis, Mrs L F William, Mr and Mrs Thorburn, Messrs Legg, T B Morris, G Metley, Row's 2 children, F Murray J G Palmer, J Bruce G Braine, R Carns, and A F Mahomed.

From Brindisi.—Lt Col Staunton, Capt G L Elliott, Major L Fraser, Major and Mrs Jacob and child, Messrs Vimes, P Maefadyen, P Barrow, G Peotzlin, and Parodi.

From Venice.—Major and Mrs Comingham, Messrs Cambridge, and Aitchison.

From Malta.—Mrs Welsh and 2 children.

Domestic Occurrences.

MARRIAGE.

CAMPBELL—FORRESTER—Feb. 22nd, at Mhow, by the Rev. John Morrison, M.A., Presbyterian Chaplain, the Rev. J. Fraser Campbell, of the Canadian Presbyterian Mission, to Mary, daughter of the late Rev. Alexander Forrester D.D., Superintendent of Education, Nova Scotia.,

DEATHS.

CONDON.—Feb. 11th, at Gowhatti, Assam, of Jungle Fever, Henry Burgoyne Condon, Asst. Consr. of Forests, aged 30 years.

SHARKEY—Feb. 18th, on the road between Koomatgi and Siroor, Kaladgi District, Edmund De la Garde Sharkey, C. S,

GRAHAM—February 21st, at the Fort, Bombay, W. Greengrass, William St. John, only child of Rose and Edwin Graham., Topographical Survey, aged 1 year and 8 months.

"BOMBAY GUARDIAN."

Subscriptions received from 22nd February to 1st March 1879.

L. T. Fisher, 31st Dec. 1879, Rs. 6-8; Dr. R. Angell, 1st March 1880, Rs. 7-10; Rev. G. W. Seiler, 7th July 1880, Rs. 7-10; Lieut.-Colonel Stenhouse, 1st March 1880; Rs. 7-10; Rev. S. B. Fairbank, 7th October 1879, Rs. 7-10; R. Sharman, 28th February 1879, Rs. 4; Rev. L. Bissell, 31st December 1879, Rs. 7-10; Rev. James Somerville, 31st Dec. 1879, Rs. 7-10; Rev. Hormusdji, Pestomji, 3rd February 1879, Rs. 3-13; J. H. Irvine, 15th April 1879, Rs. 1.

Advertisements.

THE CATHOLIC PRESBYTERIAN.

A new monthly magazine, edited by Professor W. G. Blaikie, D.D., L.L.D. of Edinburgh.

Subscription Rs. 7-8-0 per annum, Post Paid Rs. 9-0-0.

Prospectuses may be had at the Tract Society's Depot where specimen copies may also be seen.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

R. JEFFREY.
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.

Bombay, January, 1879.

PIANOFORTE TUITION.

"Mrs. Albert Young, pupil of Sir Jules Benedict,& Charles Hallé, receives and attends pupils." The Fernery, Gowalia Tank Rd.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.	P.
The Land and the Book ...	4	11	0
The kingdom and the people, or the parables of our Lord explained	1	11	0
Holy living and dying—Jeremy Taylor	1	9	0
Jesus of Nazareth—Dr. Patton—	1	7	0
Hints and helps to teachers and Parents	2	7	0

BOUND VOLS. OF PERIODICALS

FOR 1878.

Leisure Hour	...	...	3	15 0
Golden Hours	...	...	3	8 0
Children's Friend	...	...	0	15 0
Child's Companion	...	...	0	15 0
Infant's Magazine	...	...	0	15 0
British Workman	...	...	0	15 0
Band of Hope	...	...	1	4 0

All orders to be addressed to
The Superintendent
Tract and Book Society
Bombay.

GRATEFUL—COMFORTING

EPPS'S

(BREAKFAST)

COCOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may saveus many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —*The Civil Service Gazette.*

Sold only in Packets labelled

JAMES EPPS & CO.,

HOMŒOPATHIC CHEMISTS,

LONDON.

POONA SCHOOL.

The next term of the school opened in Poona under the auspices of the South India Conference for scholars of all grades up to matriculation will begin on the 6th of January 1879.

A good and convenient home has been provided for girls and smaller boys by Mrs. Miles, and a similar one is provided for boys only by Mrs. Robbins.

TERMS ONE MONTH IN ADVANCE AS FOLLOWS:

		Rs.
For boarding, lodging and washing		25
„ two from the same family	„	45
„ Tuition from Rs. 3 to	„	5
„ Piano, extra,	„	5

Vocal music taught free.

For further particulars addess the principal,

Rev. W. E. Robbins, M.A.,
East Street,
Poona.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints, Indigestion, Wind, Spasms, Foul Breath Nervous Depression, Irritablity, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the differ-ent secretions, causing the necessary or gans of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without trestrain from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London,W., England. In Bottles **ONLY**, 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross,

Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

HOUSE OF HOPE.

THIS Home (now in Falkland Road) is supported by public contributi ons. It is in need of funds. Address Mrs. Raitt, Falkland Road, near the bridge.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF

RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

IT is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*

"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R. Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA,

POONA &c,

and all respectable Firms in India.

IS INFANT BAPTISM UNWARRANTED?

BY GEO. BOWEN.

Price two annas. One rupee a dozen.
Address Editor *Bombay Guardian.*

ANCHOR LINE OF STEAMERS.

BOMBAY TO LIVERPOOL AND THE MEDITERRANEAN PORTS.

The following steamers of this line have been fixed to sail as under.

	Tons.	*H. P.*	*Date.*
Macedonia	2272	486	26th February 1879
India	2259	500	15th March „
Trinacria	2107	424	12th April „
Italia	2245	424	26th Do. „
Anglia	2253	400	10th May „
Castalia	2200	424	24th Do. „

The s. s. "Macedonia" will go to Marseilles, Genoa and Naples.
The s. s. "India" will go to Liverpool via Naples.
Each Steamer carries a surgeon and stewardess.
For handbooks of information, plans of saloon and cabins or for any further information,

Apply to
W. & A. GRAHAM & Co.
Managing Agents in India.
Bombay.

HALL LINE OF STEAMERS.

BOMBAY TO LIVERPOOL.

The following steamers of this Line have been fixed to sail as under.

	Tons.	*H. P.*	*Date.*
Speke Hall	2700	400	5th March 1879
Branksome Hall	2100	300	5th April „
City of Baltimore	2300	300	23rd Do „ (from Kurrachee)
Rydal Hall	2700	400	3rd May „
Wistow Hall	2700	400	17th „ „
Trentham Hall	2100	300	31st „ „

Each Steamer carries a surgeon and stewardess.
For handbooks of information, plans of saloon and state rooms or for any further information,

Apply to
W. & A. GRAHAM & Co.
Managing Agents in India.
Bombay.

Bombay 18th February 1879.

POONA SCOTTISH SCHOOL

AT No. 6 ORDNANCE LINES.

For Girls and for younger boys (under 8 years of age.)

Head Mistress Miss R. Miller with Assistants.

Teacher of French and Instrumental Music, Miss Smith. Vocal Music. Mr. Bartley.

The School-fees for tuition are Rs. 3 per month for each pupil but are reduced to half-fees for the third and all additional children from the same family. Instrumental Music, French and Marathi are charged for extra. A few boarders (girls and young boys) are received by Miss Miller to whom application should be made as to terms.

References in Bombay are kindly permitted to be made to the Revd. D. Macpherson and the Revd. T. H. Greig Chaplains of the Church of Scotland.

HOME FOR PUPILS.

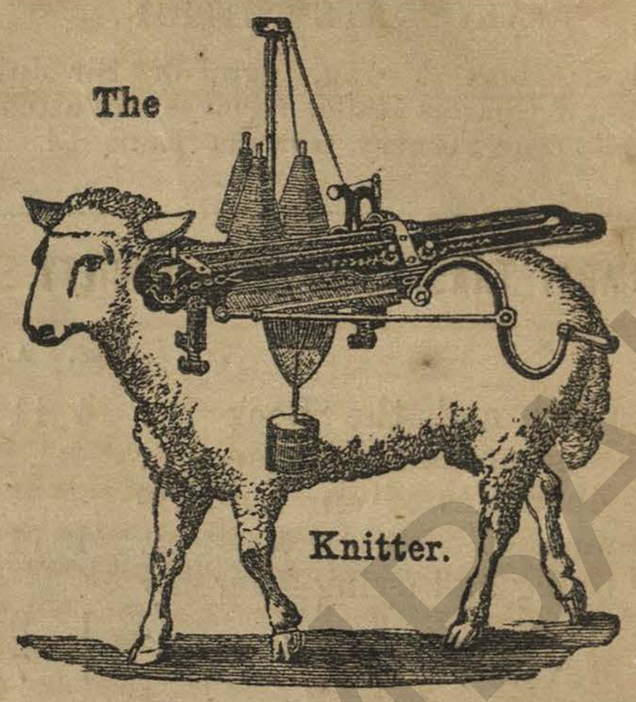
THE *home* lately established in Poona for children, whose parents are desirous of sending to any of the public schools at that station, has still accommodation for a few more boarders.

For particulars as to terms, limit of age &c., please apply to Mrs. G. Miles No. 24 Staveley Road Poona.

BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family, Standards 18 in the Boy's School, 1-5 in the Girls School. Apply to the Head Master or Lady Superintendent.

Byculla, 3rd Sept.



THE LAMB KNITTING MACHINES AND THE TUTTLE MACHINES.

For Knitting Hosiery, Caps and doing Fancy Work. Also

ZUCCATO'S PAPYROGRAPH

For Press-copy work—a process at once simple and effective for taking fac simile impressions to any extent of one original copy.

The above are being used extensively throughout America and Europe.

Apply for particulars to the *General Agent for India.*

H. BALLANTINE,
Care of EWART LATHAM & Co.
Bombay.

A NEVER-FAILING REMEDY

FOR LIVER COMPLAINTS.

DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.
Wholesale Agents for INDIA, Messrs. TREACHER & Co., Limited, Bombay, Byculla, and Poona,
N.B.—The Trade supplied on most liberal terms.

Terms of Advertising: For 8 lines and under, Rs. 1-8; repetition, As. 12; for 30 lines and under, Rs. 3; repetition, Rs. 1-8; for 50 lines and under, Rs. 4; repetition, Rs. 2.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada BOMBAY.